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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES, OUDH,

CENTRAL PROVINCES AND RAJPUTANA,

Received up to 21st December 1892.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	Urdu.			1892.	1892.	
	Bi-monthly.					
1	Jubilee Paper	Lucknow ...	Yáqub Khán ...	16th Dec. ...	21st Dec. ...	300 copies.
2	Kanauj Punch	Kanauj (Farukhabad).	Bhaggá Khán ...	15th ,, ...	16th ,, ...	250 ,,
	Tri-monthly.					
3	Akhbár-i-Imámia ...	Lucknow ...	Ábid Ali ...	6th ,, ...	20th ,, ...	347 ,,
4	Hámid-ul-Akhbár ...	Moradabad ...	Iláhi Bakhsh ...	16th ,, ...	,, ,, ...	200 ,,
5	Mufíd-i-Ám	Agra ...	Qádir Ali Khán ...	10th ,, ...	16th ,, ...	100 ,,
	Weekly.					
6	Agra Akhbár	,, ...	Tajammul Husain ...	14th ,, ...	18th ,, ...	265 ,,
7	Akhbár-i-Álam	Meerut ...	Muqarrab Husain Khán.	13th ,, ...	16th ,, ...	65 ,,
8	Alam-i-Taswír	Cawnpore ...	Rahmat-ullah ...	,, ,, ...	17th ,, ...	275 ,,
9	Alwaqt	Gorakhpur ...	Muhammad Sa'id ...	14th ,, ...	18th ,, ...	635 ,,
10	Anís-i-Hind	Meerut ...	Ram Chandra Vaishya.	17th ,, ...	,, ,, ...	500 ,,
11	Anjuman-i-Hind ...	Lucknow ...	Bishun Lál ...	,, ,, ...	21st ,, ...	153 ,,
12	Colonel	Moradabad ...	Banwári Lál ...	16th ,, ...	,, ,, ...	500 ,,

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU—(*concluded*).			1892.	1892.	
	Weekly.					
13	Dabdaba-i-Qaisari ...	Bareilly ...	Thákur Prásad ...	10th Dec. ...	17th Dec. ...	250 copies.
14	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain	12th & 19th ,, ...	15th & 21st ,, ...	446 ,,
15	Fitnah	Gorakhpur ...	Nizám Ahmad ...	16th ,, ...	20th ,, ...	500 ,,
16	Hindustání	Lucknow ...	Gangá Prasád Varmá	14th ,, ...	15th ,, ...	300 ,,
17	Jám-i-Jamshed	Moradabad ...	Jamshed Ali ..	20th Nov. & 4th Dec.	19th ,, ...	150 ,,
18	Kárnámah	Lucknow ...	Muhammad Yáqúb	17th Dec. ...	20th ,, ...	275 ,,
19	Matla-i-Núr	Cawnpore ...	Gauri Shankar ...	,, ,, ...	,, ,, ...	44 ,,
20	Mihr-i-Nimroz	Bijnor ...	Karím-ullah ...	14th ,, ...	18th ,, ...	400 ,,
21	Naiyar-i-Ázam	Moradabad ...	Amjad Ali ...	12th & 19th ,, ...	16th & 21st ,, ...	250 ,,
22	Najm-ul-Akhbár ...	Etáwah ...	Rúh-ullah Khán ...	13th & 20th ,, ...	17th & 21st ,, ...	223 ,,
23	Najm-ul-Hind	Jaunpur ...	Muhammad Muhsin	5th & 12th ,, ...	18th & 21st ,, ...	60 ,,
24	Nasím-i-Agra	Agra ...	Jamna Dás Biswas...	15th ,, ...	17th ,, ...	450 ,,
25	Nasim-i Hind	Fatehpur ...	Muhammad Nawáz Khán.	8th & 15th ,, ...	,, ,, ...	70 ,,
26	Násir-i-Hind	Agra ...	Muhammad Ali ...	16th ,, ...	18th ,, ...	40 ,,
27	Núr-ul-Anwár	Cawnpore ...	Abdul Hamíd ...	17th ,, ...	,, ,, ...	196 ,,
28	Oudh Punch	Lucknow ...	Sajjád Husain ...	18th ,, ..	17th ,, ...	450 ,,
29	Rafi-ul-Akhbár	Benares ...	Ghulám Husain ...	12th ,, ...	15th ,, ...	360 ,,
30	Rahbar	Moradabad ...	Partáp Krishn ...	14th ,, ...	18th ,, ...	220 ,,
31	Riáz-ul-Akhbár	Gorakhpur ...	Nizám Ahmad ...	16th ,, ...	20th ,, ...	350 ,,
32	Rohilkhand Punch ...	Moradabad ...	Jamshed Ali ...	20th Nov. & 4th Dec.	19th ,, ...	150 ,,
33	Sarkhail Punch	Ballia ...	Aghá Hasan ...	6th Dec. ...	17th ,, ...	100 ,,
34	Sitára-i-Hind	Moradabad ...	Banwári Lál ...	12th ,, ...	,, ,, ..	130 ,,
35	Soldier	Ditto ...	Máháraj Baldeo Singh.	14th ,, ...	,, ,, ..	200 ,,
36	Tohfa-i-Hind	Bijnor ...	Jairáj Singh ...	13th ,, ...	,, ,, ..	304 ,,
37	Túti-i-Hind	Meerut ...	Sajjád Husain ...	16th ,, ...	21st ,, ...	150 ,,
38	Waqáya-i-Álam	Gházipur ...	Siraj-ul-din Ahmad	8th to 16th ,, ...	17th & 19th ,, ...	250 ,,
	Daily.					
39	Oudh Akhbár	Lucknow ...	Sheo Prasád ...	15th to 21st ,, ...	15th to 21st ,, ...	521 copies (including 282 copies taken by Govt.)
	URDU-ENGLISH.					
	Bi-weekly.					
40	Aligarh Institute Gazette ...	Aligarh ...	Alím-ullah ...	13th & 16th ,, ...	15th & 18th ,, ...	464 copies (including 87 copies taken by Govt.)
	HINDI.					
	Monthly.					
41	Hindi Pradip	Allahabad ...	Bálkrishn Bhatt ...	For Oct. ...	19th ,, ...	300 copies.
	Weekly.					
42	Almora Akhbár	Almora ...	Sadá Nand ...	12th Dec. ...	16th ,, ...	116 ,,
43	Bhárat Jíwan	Benares ...	Rám Krishn, Varmá	,, ,, ...	,, ,, ...	1,500 ,,
44	Nágri Nírad	Mirzapur ...	Kashi Prasád ...	15th ,, ...	19th ,, ...	200 ,,
45	Prayág Samáchár ...	Allahabad ...	Jagan Náth ...	,, ,, ...	17th ,, ...	500 ,,
46	Sajjan Kírti Sudhákar ...	Udaipur ...	Ashyá Chálak Dán...	12th ,, ...	,, ,, ...	100 ,,
	Daily.					
47	Hindustán	Kálákankar (Partabgarh).	Deva Charan ...	14th to 20th ,, ...	15th to 21st ,, ...	470 ,,
	HINDI-URDU.					
	Weekly.					
48	Káshi Pattriká	Benares ...	Lakshmi Shankar Misra, M.A.	16th ,, ...	19th ,, ...	451 copies (including 345 copies taken by Govt.)
	MARATHI.					
	Weekly.					
49	Subodh Sindhu	Khandwa ...	Lakshman Anant Prayági.	14th ,, ...	17th ,, ...	320 copies.
	MARATHI-ENGLISH.					
	Weekly.					
50	Nyáya Sudhá	Nágpur ...	Sadá Shiva Rámchandra Patwardhan.	,, ,, ...	,, ,, ...	450 ,,
	GORKHA.					
	Weekly.					
51	Bhárat Jiwan	Benares ...	Rám Krishn, Varma	16th ,, ...	19th ,, ...	650 ,,

I.—Political and Foreign.

1. The *Akhbár-i-Álam* (Meerut), of the 13th December, refers to the National Congress elections in different parts of the country, and observes that the promoters of the Congress are generally rich pleaders and traders. So far the only result of that political movement has been that, judging from the large sums of money spent on the annual Congress gatherings, Government has been induced to think that the people are in prosperous circumstances and to impose additional burdens on them. Some of the requests of the Congress are doubtless very reasonable, as for instance the one about the amendment of the Arms Act. Respectable persons having no arms are easily robbed at their own houses by armed thieves. But, in view of the unfortunate incidents of the mutiny, Government will hardly agree to an amendment of the Arms Act in the way desired. Indeed, it is difficult to expect that the Government of India will grant to natives any important privileges which will curtail its own power. Being despotic, it makes new laws and repeals old ones at its own sweet will. Great indulgence is shown to Europeans, and failures of justice in mixed murder cases frequently occur. The civil law is very complicated and the cost of litigation simply ruinous. Instead of wasting their energies in agitating for the acquisition of political privileges, the Congressionists had better promote unity between Hindus and Musalmáns and arrange for the settlement of all disputes by arbitration to save the people from the heavy cost of litigation.

Akhbár-i-Alam. December 13th, 1892.

National Congress.

2. The *Hindustáni* (Lucknow), of the 14th December, gives an account of a National Congress meeting held at Lucknow on the 9th idem. Nawáb Zaigam-ul-daula was voted to the chair, and Rája Ram Pal Singh and Pandit Madan Mohan Malvi made enthusiastic speeches. Forty-five delegates for the Allahabad Congress were elected, Mr. J. B. Boyle, Nawáb Zaigam-ul-daula, and Shaikh Raza Husain Khan being among them.

Hindustáni. December 14th, 1892.

Election of delegates for the Allahabad Congress at Lucknow.

3. The *Oudh Punch* (Lucknow), of the 8th December, contains a cartoon in which the Right Hon'ble Mr. Gladstone and Lady Ireland are represented as standing arm in arm and talking to each other with love and affection, while Lady India is seated at a distance overwhelmed with grief at her misfortunes and complaining of Mr. Gladstone's indifference to her with a low voice.

Oudh Punch. December 8th, 1892.

Mr. Gladstone, Ireland, and India.

4. The *Oudh Akhbár* (Lucknow), of the 19th December, refers to the article which appeared in a late issue of the *Times of India*, arguing that Her Majesty's proclamation of 1858 was only intended to conciliate the people, and that as British rule has now been firmly established Government should endeavour to encourage the spread of Christian religion. The *Oudh Akhbár* strongly censures the *Times of India* for expressing such mischievous views, which are calculated to alienate the hearts of the people from the British Government, and hopes that Government will never deviate from the policy of religious tolerance which it has hitherto pursued.

Oudh Akhbár. December 19th, 1892.

Times of India on British rule in India.

5. The *Rahbar* (Moradabad), of the 14th December, says that the Mahárája has replaced the services of Muhammad Afzal Khan, the Governor of Kashmír, at the disposal of the Government of India, and appointed Bakhshi Parmanand in his place. The Muhammadan newspapers of the Panjáb disapprove of the change on the ground that Kashmír, being chiefly inhabited by Musalmáns, should be in charge of a Muhammadan Governor. But such a contention is only calculated to excite ill will between the Hindus and Musalmáns. The Governor of any place, whether he be a Hindu or Musalmán, should be an unprejudiced and impartial man. In Haidarabad there are twelve million Hindus against one million Musalmáns; but still not a single Hindu holds any high office. If the appointment of a Muhammadan Governor be necessary in Kashmír, owing to the large Muhammadan element in the population, all the Governors and other high officers in the Haidarabad State should be Hindus for the same reason.

Rahbar. December 14th, 1892.

Opposition of the Muhammadan newspapers of the Panjáb to the appointment of a Hindu as Governor of Kashmír.

II.—General Administration.

Hindustáni. December 14th, 1892.

6. The *Hindustáni* (Lucknow), of the 14th December, states that an elaborate review of the Commission's bulky report and the Government Resolution on the Hardwár inquiry is unnecessary. In spite of the confident tone assumed by Sir Auckland Colvin in his Resolution, hardly ten educated natives will be forthcoming in these Provinces who will agree with him in thinking that the agitation in connection with the dispersion of the Hardwár fair was got up by Hindus simply to bring pressure on Government. Some persons may be inclined to think that the complaints were rather exaggerated; but even they will hardly be prepared to say that the 163 witnesses who appeared before the Commission gave evidence only to please the agitators against Government. A greater compliment could not be paid by Government to the agitators. If they have really acquired such influence in the country, wonderful results are sure to follow. If Kunwar Jwala Prasad and Lála Nihal Chand considered all the witnesses called by the petitioners to have been tutored, and regarded the statements of Government witnesses as Gospel truth, all we can say is that the inquiry was a farce. The local officials against whom the complaints were directed supplied both the investigating Magistrates and the witnesses for the defence from among themselves: thus the accused were made Judges in their own case and allowed to sing their own praises in the official *Gazette*. It is difficult to convince Englishmen that any atrocities were committed by the police in dispersing the fair, inasmuch as no policeman was killed or even hurt. It is beyond doubt that if a large crowd of Englishmen were ill-treated by policemen, many of the latter would have their heads broken with brandy and soda-water bottles. We do not mean that pilgrims should have taken the law into their own hands like the inhabitants of Benares, and made themselves liable to transportation to the Andamans. They assembled to promote their spiritual interests according to their ideas, and not to pick holes in the Czar's coat or to seize other persons' property; and therefore any offer of resistance on their part to their oppressors was out of the question. It is contended that the shopkeepers were not forbidden to supply things to pilgrims, but that they voluntarily closed their shops owing to the breaking up of the fair. But nothing could be more preposterous than such a contention. The shopkeepers must have been anxious to profit by the sale of their things up to the last moment, and not to shut up their shops before the departure of the pilgrims. On every occasion the shopkeepers are the last persons to leave a fair. The Commissioner and the Magistrate lay great stress on the evidence of one Rája Charan Singh *(sic)*. The public knows very well what value should be attached to the opinions of some Rájas. But, after all, what does the Rája say? The long and short of his statement is that the police took great pains in providing comfort for the pilgrims. It is possible that the police, with whom he had occasion to come in contact, were men of good character. But his evidence does not show that the conduct of the whole police force at Hardwár was free from blame, and that the statements of the witnesses called by the complainants were false. The small body of Hardwár police must be credited with the possession of miraculous powers if it were able to disperse an immense gathering of pilgrims in one day without having recourse to any force. Again, if the pilgrims were treated with consideration and readily returned to their homes at the mere request of the police, and if they subsequently gave evidence against the police before Kunwar Jwala Prasad at the instigation of political agitators, they must be very foolish and ungrateful indeed. There may be men who can believe such things, but we do not. Kunwar Jwala Prasad does not criticise the statements of the witnesses, but summarily rejects them as untrustworthy on the supposition that the witnesses were tutored. He has really a very simple way of doing his work. He does not trouble himself with weighing the evidence produced on both sides, but contents himself with believing the statements of witnesses called by the police and disbelieving the statements of the other witnesses. If the depositions of witnesses on both sides were collected and published side by side, the hollowness of the conclusions arrived at by the Commission and the Government would at once become manifest. The British Indian Association of Calcutta cannot be expected to acquiesce in the finding of the Local Government, but will probably make further agitation and ask for the appointment of

Comments on Sir Auckland Colvin's Resolution on the Hardwar fair.

another Commission. The unsatisfactory result of the inquiry will have a very evil effect on the public, and the attacks made on that Association and Pandit Gopi Nath of Lahore are unjustifiable.

SUBODH SINDHU. December 14th, 1892.

The same.

7. The *Subodh Sindhu* (Khandwa), of the 14th December, in commenting on the same subject, observes that the large number of witnesses produced before the Hardwár Commission deposed to *pindas* (flour cakes) having been trampled under foot by the police, huts having been burnt, pilgrims having been driven out without taking food, females having been forcibly separated from their male relatives, and so forth. But all the evidence has been condemned as untrustworthy by the Commission. The inquiry has ended in smoke as was generally expected. No good has ever accrued from any Commissions, and the Hardwár Commission has been no exception to the rule. Sir Auckland Colvin's Resolution on the result of the inquiry was the last favour bestowed by him on the people.

HINDI PRADIP. October 1892.

Sir Auckland Colvin's administration.

8. The *Hindi Pradíp* (Allahabad), for October, received on 19th December, says that as Sir Auckland Colvin was a Lieutenant-Governor's son, and was reputed to be a great politician and financier, it was generally expected that his rule would prove a perfect godsend to the people. This idea was further strengthened by his darbár speeches, in which he asked the darbáris to explain their views freely to him, and declared that it would be his paramount duty to redress popular grievances. The people from Saháranpur to Ballia were filled with hope and joy, and thought that all their miseries would be at an end; but they soon found him out, on the publication of his reply to Mr. Hume's letter regarding the National Congress. Little was done by him to improve the University and the Legislative Council, which had been established by his predecessor towards the close of his administration. It is true that Sir Auckland Colvin was anxious to reform the police force, and appointed the Police Committee for the purpose; but no practical good has yet accrued from the measure. He forced his water-supply schemes on the inhabitants of Allahabad, Agra, Benares, Cawnpore, and Lucknow against their will. Serious riots occurred at Benares in connection with the water-works; and the octroi duty at Cawnpore will ruin the trade of that city. At Allahabad there has been a great rise in prices owing to the increase of octroi duty, and a heavy tax is levied on houses at 7½ per cent. on their annual rental values. Though the people should die of starvation for want of food, they should have filtered water to drink. Sir Auckland Colvin stuck at nothing in obtaining subscriptions for the Lady Dufferin Fund. He deprived the natives of the only seat they had obtained on the bench of the High Court with great difficulty, although there are half-a-dozen natives at Allahabad who are thoroughly qualified for the post. It may be hoped Sir Charles Crosthwaite will not follow his predecessor's policy: otherwise life would become a burden to the people. (The *Hindi Pradip* also contains a small poem in which the above unfavourable comments are repeated in verse.)

TUTI-I-HIND. October 16th, 1892.

Sir Auckland Colvin and Sir Charles Crosthwaite.

9. The *Túti-i-Hind* (Meerut), of the 16th October, condemns Sir Auckland Colvin's administration for the alleged severity with which he and the subordinate officers treated the people, and observes that the Governor of a province or country should always bear in mind that the high-paid officials and the rich nobility do not form the entire population of the territories under his rule. Sir Charles Crosthwaite was never in charge of a district, at all events not for a long time; and therefore it may be assumed that His Honor is free from self-conceit and wilfulness which are generally found to characterize the conduct of every Civilian who has been a District Magistrate. On the occasion of his late visit to Firozpur Sir Dennis Fitzpatrick entered the city by a bye-road, and not by the principal road which had been thoroughly cleaned and adorned with triumphal arches by the Deputy Commissioner and the Municipal Board. The part of the city traversed by His Honor was found in a most dirty state, and consequently he administered a severe rebuke to the Municipal Commissioners for their dereliction of duty. Sir Charles Crosthwaite should not depend on the rose-coloured reports of District and other officers, but should avail himself of every opportunity to enquire into the condition of the people. Sir Auckland Colvin almost entirely deprived the Native Press of its freedom. If the

present Lieutenant-Governor will restore it its liberty, he will derive great help from it. The *Pioneer* and other Anglo-Indian newspapers which have not the slightest sympathy with the children of the soil cannot be expected to supply correct information regarding their wants: only they themselves can know where the shoe pinches. His Honor, who has been entrusted by Providence with the destinies of many millions of human beings, should make a point of promoting their welfare, and not allow himself to be influenced by any feelings of race or religion. They are in urgent need of some relief in taxation.

BHÁRAT JIWAN. December 12th, 1892.

Alleged change in the policy of Government.

10. The *Bhárat Jiwan* (Benares), of the 12th December, regrets to notice that the authorities have lately adopted a retrograde policy which threatens to create widespread dissatisfaction throughout the country. The Viceroy passed the odious Age of Consent Bill, delivering a speech which shook the belief of the people in Her Majesty's proclamation of 1858. The breaking up of the Hardwár fair and the unsatisfactory result of the inquiry into the dispersion of that fair were other measures of the same nature. In his late Benares speech Sir Auckland Colvin made another attack on the Hindus. Sir Charles Elliott has abolished trial by jury in certain cases in Bengal. On the one hand natives are making themselves fit for the exercise of new political privileges by their rapid progress in education, while on the other some narrow-minded officers are withdrawing from them privileges which they have long enjoyed in utter disregard of the consequences of their unwise policy. The people should not lose heart, but should go on agitating for their rights and privileges, depending on the justice of Her Majesty, and remembering that truth must triumph in the end.

OUDH AKHBÁR. December 15th, 1892.

Jury system in Bengal.

11. The *Oudh Akhbár* (Lucknow), of the 15th December, argues that owing to the spread of English education in this country, natives are fit and anxious to assist Government in conducting the administration, and that Government is equally desirous of availing itself of their services. It has appointed Honorary Magistrates in every town and bestows titles upon such of them as acquit themselves creditably. Village Courts will shortly be established by Government in these Provinces. The jury system is much appreciated by the people, and is a great safeguard against failures of justice. In commenting on the action of the Bengal Government in the matter of trial by jury some native newspapers of Calcutta foolishly accuse that Government of a desire to withdraw all privileges from the people one by one. But it has no such desire, and will cancel its orders as soon as it is convinced of its mistake. The system is sure to be extended to other provinces where it does not already exist, on the people making sufficient progress in education.

MIHR-I-NIMROZ. December 14th, 1892.

The same.

12. The *Mihr-i-Nimroz* (Bijnor), of the 14th December, expresses surprise and regret that Sir Charles Elliott, who had soon acquired wide-spread popularity among the natives of Bengal, should have incurred such strong popular odium by his unjust interference with the jury system. In Lord Ripon's time he was in favour of the extension of that system, and his sudden change of front is quite unintelligible. He has given more weight to the opinions of Magistrates and Sessions Judges than to those of the Judges of the High Court. The higher authorities are ready to increase the number of natives in the Legislative Councils, while Sir Charles Elliott cannot find properly qualified men to serve as jurors in the most enlightened, educated, and rich province in the country. Is he satisfied that Sessions Judges are not liable to error in their judgment? He had better himself reconsider his orders, otherwise the Bengalis, who have thoroughly learnt the English methods of agitation, will move heaven and earth and get his orders cancelled by Parliament.

NASÍM-I-AGRA. December 15th, 1892.

Vaccination at Jhánsi.

13. The Jhánsi correspondent of the *Nasím-i-Agra*, of the 15th December, complains that there is general dissatisfaction at Jhánsi with the way in which vaccination is being carried on there. Grown up children who have had more than one attack of small-pox, but have no marks of small-pox

left on their bodies, are vaccinated. Some boys as old as 17 or 18 years have been vaccinated, their ages being entered as 14 in the register. Vaccinators appear to be inexperienced men, and do not vaccinate children with due care. The result is that vaccination generally brings on strong and prolonged fever and causes more pain and trouble to children than an attack of small-pox. Lymph is taken from the arms of vaccinated children in such a reckless way that the children feel great pain, again get very ill, and begin to fear a vaccinator as a sheep does a butcher. Another cause to which the sufferings of children, especially among Brahmans, Vaishas, and other high classes, are due is the use of bad lymph. Vaccinators accompanied by chaukidárs pay frequent visits to the parents of vaccinated children against rule, apparently with the object of levying blackmail. Vaccination having been made compulsory, the authorities are bound to engage able and experienced vaccinators, to provide good lymph, and remedy other evils. The present state of things is very unsatisfactory.

14. The *Rafi-ul-Akhbár* (Benares), of the 12th December, complains that the time fixed by the Benares Municipal Board for filing objections to the water-rate assessments expired on 10th idem; but that hundreds of men were unavoidably prevented from filing objections within the prescribed time. Men were exposed to great inconvenience and delay in finding out the assessed amounts, as the method provided for the purpose was very unsatisfactory. The assessment register was placed at the Town Hall in charge of one or two muharirs, and each man had to attend the Town Hall for several days from morning to evening before he could find out the tax assessed. The Board had better extend the period for filing objections, especially as the assessments made by Munshi Muhammad Taki are very heavy.

RAFI-UL-AKHBÁR. December 12th, 1892

Objections to the water-rate assessments, Benares.

15. The *Kárnámah* (Lucknow), of the 17th December, says that if a person who has been fined by a Magistrate for some offence is unable to pay the fine at once, the Magistrate can allow him to go home and arrange for the payment of the fine within a fixed number of days. It would be well if the same facility were given to people in furnishing security for good conduct.

KÁRNÁMAH. December 17th, 1892.

Furnishing of security for good conduct.

16. The *Hindustáni* (Lucknow), of the 14th December, gives the proceedings of a public meeting held at the Rifáh-i-Am Hall at Lucknow on the 9th idem. Pandit Bishan Narayan Das, Barrister-at-Law, presided; and Mr. J. B. Boyle, Barrister-at-Law, delivered a long speech on the subject of Nazúl funds. The meeting passed a resolution appointing a Committee to consider the question of the right of the Lucknow Municipality to the profits of the Nazúl property to make any representation to the Municipal Board, the Local Government, or the Government of India on the subject, and to take legal opinion in the matter. The resolution was proposed by Bábu Bipin Bihari Bose, M.A., Vakíl, and seconded by Munshi Ganga Prasad Varma. Another resolution moved by Pandit Sham Narayan, and seconded by Bábu Bansi Lal Singh, was passed, protesting against the appointment of European successors to Mr. Justice Sayyid Mahmud and Maulvi Sami-ullah Khan and urging the submission of a memorial to the Secretary of State.

HINDUSTÁNI. December 14th, 1892.

Public meeting held at Lucknow to consider the Nazúl property question, and to protest against the appointment of European successors to Mr. Justice Mahmud and Maulvi Sami-ullah Khan.

17. The *Wakáya-i-Álam* (Gházipur), of the 16th December, referring to the rumour that the Government of India desires to revive the Press Act, condemns the proposal as opposed to the principles of British rule, and as calculated to encourage the growth of discontent and sedition.

WAKÁYA-I-ÁLAM. December 16th, 1892.

Rumour regarding the revival of the Press Act.

18. The *Hindustáni* (Lucknow), of the 14th December, gives an account of the circumstances under which Saiyid Akbar Husain, the Subordinate Judge at Cawnpore, has committed Pandit Prithi Nath, a leading member of the local bar, and some other persons to the Magistrate for trial on a charge of forgery in connection with a civil suit pending before him. The

HINDUSTÁNI. December 14th, 1892.

Pandit Prithi Nath, Vakíl, and the Subordinate Judge of Cawnpore.

Pandit ascribes the action of the Subordinate Judge to malice and the case has created a deep sensation at Cawnpore, the Pandit being very popular with all classes of the people at that place. (The *Alam-i-Taswír*, Cawnpore, of the 13th December, also publishes a brief account of the case.)

OUDH AKHBÁR. December 16th, 1892.

Use of opium and *gánja*.

19. A correspondent of the *Oudh Akhbár* (Lucknow), of the 16th December, refers to the evil effects of the use of opium and *gánja*, and urges that Government should take effective steps to check it. The duties on these intoxicating drugs should be largely increased, and no man should be allowed to use opium or *gánja* unless it has been recommended to him by a doctor on account of some disease. Again, persons addicted to the use of either of those drugs should be excluded from public service.

JÁM-I JAMSHED. December 4th, 1892.

Rules for the examination of Revenue Agents.

20. The *Jám-i-Jamshed* (Moradabad), of the 4th December, says that, according to the new rules framed by the Board of Revenue regarding the examination of Revenue Agents, a candidate must have passed the middle class examination and his age must not be below 20 or above 30 years. It is to be hoped that these restrictions do not apply to Mukhtárs, and that if they do, an exemption may now be made in their favour for obvious reasons.

JÁM-I JAMSHED. December 4th, 1892.

Sittings of Courts of Honorary Magistrates, Moradabad.

21. The *Jám-i-Jamshed* (Moradabad), of the 4th December, complains that as the Courts of Honorary Magistrates at Moradabad are held by fits and starts persons whose cases are pending before them are exposed to great inconvenience. There are many such Magistrates, and the District Magistrate can have no difficulty in arranging for the sitting of a bench every day.

NAJM-UL-AKHBÁR. December 20th, 1892.

Capture of two robbers at Muzaffarnagar.

22. A correspondent of the *Najm-ul-Akhbár* (Etáwah), of the 20th December, refers to the capture of two robbers by two constables outside the Muzaffarnagar city on the night of 24th November, and hopes that suitable rewards will be granted to the constables.

III.—LOCAL.

NÁSIR-I-HIND. December 16th, 1829.

Roads at Agra.

23. The *Násir-i-Hind* (Agra), of the 16th December, complains that some of the principal roads at Agra, such as the Civil Courts road, the Belanganj road, the College road, &c., are in a most neglected state. They are seldom repaired thoroughly, and are not watered, even though water-pipes are laid on along them. The inconvenience experienced by men from dust may be easily imagined.

ALLAHABAD:
The 26th December 1892.

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